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pany in which to argue that Latin has the best claim to that important mission. It were better for us to begin immediately casting about for ways and means to push its claims. In so doing we shall naturally be induced to give much attention to medieval Latin. We know, and can know, comparatively little about the Latin of the street, the market, and even the School, of Rome in Cicero's time; but we can find out almost all there is to know about the Latin which flourished in the medieval Schools and Universities as a most effective international language. An understanding of this practical medieval vehicle of thought, together with our solid knowledge of classical literary Latin, would enable us to construct a modern form of the language which would be a well-nigh perfect medium of easy and effective intercourse between the present inhabitants of this globe.

The world is clamoring for a universal language. If we are convinced that Latin is suitable for this purpose, we should have the courage of our convictions and proceed to devise machinery for its propagation to this end. No time could be more propitious than ours. In numberless ways the world needs reconstruction, and no factor in international relations is bigger or more urgent than the introduction of a common tongue among all mankind.

The question of Latin as a universal language should be raised in every possible gathering, national and international. At the earliest moment an international committee should be formed to study the problem from every angle. The first steps should be elementary and practical ones. The fundamental requirements would be suitable manuals for the teaching of Latin in the simplest and most direct way. Enough money should be got from foundations for the advancement of knowledge, from learned societies, and from philanthropic associations and individuals to offer attractive prizes for the best grammars, readers, conversation books, composition books, brief histories of the Latin language and literature throughout the ages, and short dictionaries. In these days of slim academic purses great numbers of excellent scholars throughout the world would be drawn into this competition by large cash prizes. Numberless forgotten corners in Latin language and literature would be searched eagerly to meet this new demand. With the best of these approved manuals at hand many eager teachers would rush to test them in their classes. The aim should be to provide teachers who could speak and write the Latin of these manuals with ease and fluency, to have them begin with very young children and to give them enough time to teach their pupils to speak, write, and read the language thoroughly. Children so trained would become centers of interest and would go out as disciples ready to carry Latin into ever-widening circles.

Meanwhile, scholarly research and creative work in these new fields would go on apace and seek its own reward, as it did in the time of the humanists. It would not be long before scholars of the world would

begin a vast historical dictionary of Latin starting at the present *terminus ad quem* of the great Thesaurus, which would never again be obliged to beg pitifully for help, as it is doing to-day. Verily, the future of Latin may be greater than its past. It is not unreasonable to believe that the time has come when the thousand years of Latin scholarship, from about 400 A.D. to about 1400 A.D., which the humanists blighted with their bitter scorn, will now receive due attention. When that imaginary chasm has been bridged, the full strength and glory of the Latin language may burst upon the modern world in a new revival much more startling than that which dawned on Italy in the fourteenth century. Such a fair and comprehensive view of Latin could be brought about by making our contemporaries see that what Latin did for Western Europe in the Middle Ages it could do for us to-day—bind the world together by a common tongue.

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LOUIS JOHN PAETOW.

PARIS-ALEXANDER

In Classical Philology 8.160-171, Professor John A. Scott put forward the brilliant hypothesis that the character of Hector was the creation of Homer, and that Paris was the traditional leader and champion of the Trojans. This is convincing except in one very minor detail: Professor Scott thinks (161) that Alexander is the Greek translation of the Trojan name Paris. The present writer was led to a different conclusion by noticing how easily the modern Greeks change their names. In America, for example, Papadopoulos and Petrakopoulos enter into partnership under the firm-name of Papas and Poulos. Twenty years ago there lived in a little village of Elis a family by the name of Papapollachroniou, 'Long-lived-priest's-son'; the family name of the old priest was entirely forgotten. A Greek of my acquaintance informs me that this change of names is very common in primitive communities. On the island of Thasos a family moved into town from a hamlet called Theologos. The members of this family were referred to as 'the Theologites'. Before long their real name was forgotten and Theologitis took its place. In the days when emigration from the island had not become common a certain fellow called George returned from the United States, was dubbed 'the American', and thereafter went by the name of Georgios Amerikanos. A bungler who made pretense to the blacksmith's trade was called in derision 'Chalkeas', and soon Smith had taken the place of his family name.

The same tendency to change names existed in ancient Greece, as the names of Plato, Theophrastus, and others indicate (Nitzsch, *Sagenpoesie der Griechen*, 187, gives other cases). It may be questioned whether Telemachus and Eurysaces were not appellatives of this kind, rather than names given at birth. Certainly we have in Homer two clear instances of the displacement of a given name by an appellative. The beggar who disputes with Odysseus the right to a place on the

latter's own threshold was named Arnaeus by his mother, but all the young men called him Irus because he carried messages (Iris was the heavenly messenger): the poet refers to him as Irus, never as Arnaeus (Odyssey 18.5 ff., 75, 96, and five or six times more in the same book). At Troy itself Hector's little son, whose given name was Scamandrius, was called Astyanax by all except his father, 'for Hector alone preserved Ilios'.

It seems more natural, therefore, to assume that Alexander was the name which the Trojans themselves applied to their champion and which to a considerable extent had displaced his given name, than that it was the Greek equivalent of Paris. The Iliad gives no hint of a diversity of language between Trojan and Greek which might have justified such a translation. Furthermore, the name 'Defender' (Alexandros) would be more appropriate for a recognized champion than for a prince at his birth.

Still another explanation of the alternative name of Paris is possible. Mr. D. D. Luckenbill (Classical Philology 6.85 f.) queries whether Greek Alexandros is not the equivalent of Mitannian Alakshandu. If Alakshandu, king of Arzawa (about 1300 B.C.), was an early Alexander, then it is conceivable that the crown prince of Troy may have been called Alexander at his birth, and that Paris is the appellative.

Neither of the above suggestions weakens Professor Scott's theory about Hector, which is to be regarded as one of the most useful contributions in the way of a hypothesis based on strong evidence which this generation has made to the appreciation of the creative genius of Homer.

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SAMUEL E. BASSETT.

REVIEWS

A Short History of Rome. By Guglielmo Ferrero and Corrado Barbagallo. Translated from the Italian by George Chrystal. Volume I, The Monarchy and the Republic (754 B.C.-44 B.C.); Volume II, The Empire (44 B.C.-476 A.D.). New York: G. P. Putnam's Sons (1918, 1919). Pp. VII + 510; V + 516.

About half of Volume I of this new History of Rome and the first part of Volume II form practically an epitome, with some rearrangement of material but with negligible changes in points of fact, of Ferrero's well known work, Greatness and Decline of Rome. Even the phraseology of the earlier work has here and there been preserved, particularly in the case of striking, epigrammatic remarks. Here is one illustration. The new work states (1.474): "He had been made prisoner by his own victory"; in the earlier work, with reference to the same situation, we read (2.305): "He was the prisoner of his own victory".

In the Preface the authors make the following statement:

Our chief aim has been to bring out clearly the connection of these larger events.

Now, generally speaking, the work successfully carries out this purpose; but at times the effort to keep together events occurring at the same time leads to an effect almost choppy. Pages 371-377 of Volume I present this order of events: Lucullus in the East; Spartacus's rebellion; Lucullus in the East, and Pompey in Spain; Crassus against Spartacus; The election of Pompey and Crassus; Lucullus in the East; the consulship of Pompey and Crassus; Lucullus in the East. Other examples can be readily found.

The period of the Julian and the Claudian Emperors receives fairly full treatment in Volume II, as is to be expected where Tacitus is available as a source. The period deserves detailed study; but perhaps the court intrigues centering in Messalina, Agrippina, Poppaea Sabina could be adequately narrated in smaller space, with the result that room would be left for more important matters of the development of government and civilization. Ferrero, while criticising Tacitus, has himself fallen under his spell. It is very natural that this should happen: Ferrero is a modern Tacitus, brilliant, epigrammatic, with a very real interest in moral and social conditions, in personalities, and with the ability to make the most of a dramatic situation.

In the latter half of Volume II a great many details, particularly in the history of the years of anarchy in the third century A.D., are treated in a very small compass, with any number of dates. One gets the impression of an attempt to include everything, though there is not space for it all. A more general treatment of this period, with the omission of matters not significant, might make for better reading.

A real blot on the work is the attitude assumed toward German scholarship in historical research. The authors indulge in many flings at "the critics", more in the first volume than in the second, and usually, as might be expected, they make their statements general, without references to definite works. A good example of the attitude is found in 1.5:

During the nineteenth century there flourished in the universities of Germany a historical school which, by the Germanization of a Greek word, termed itself "critical". The besetting sin of this school is its determination to extract at all costs from the abysses of the past historical data which are hopelessly lost.

Of course this prejudiced attitude is due to feelings aroused by the Great War; but, in spite of its emphasis, it does not prevent the authors from referring frequently to German scholars as authorities. It so happens, by ill chance, that on the same page there follows an example of their own critical acumen:

The ancient Romans, being nearer in time to that event, were in a better position than we to know when their city was founded.

With regard to statements of fact presented and theories advanced, this review will generally be confined to those parts of the work in which new material, not already published in Ferrero's earlier works and often reviewed, appears.